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## MEDIÆVAL PERIOD.

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### THE WAY-SIDE CROSSES OF KILKENNY.

BY JOHN G. A. PRIM.

[*Read at the Meeting of July 3rd.*]

Some time since, J. Huband Smith, Esq., of Holles-street, Dublin, in bringing under the notice of the Royal Irish Academy, a monument of this kind, which had attracted his attention in the County of Meath, pointed out how interesting it would be to have a list and detailed account drawn up of all the Way-side Crosses existing in Ireland. The hint does not seem to have been since acted upon by any one; and, indeed, it would be quite too much to expect that any single person could accomplish such a task. By means, however, of local antiquarian Societies, such as this of Kilkenny, the design might be easily carried into execution, each locality furnishing a list of the monuments therein remaining. Fully agreeing with Mr. Smith as to the interest which attaches to the inquiry, I am anxious to commence the investigation, so far as regards the County of Kilkenny; and I would respectfully request the aid of the members of the Society at large in communicating information as to the existence of remains of this kind, if I shall have been found in this paper to have overlooked any.

I do not conceive that in noticing this subject, there is any occasion for entering upon a dissertation as to the causes which led to the erection of the Christian symbol in public situations, for the inducement to such a proceeding can easily be understood by every one, and has frequently been treated of. The following curious extract from a legal document—"The Red Book of the Irish Exchequer"—I may, how-

ever, be permitted here to transcribe as an illustration, which, I believe, has never before been given to the public, of the veneration in which the emblem was held in the reign of the Third Edward, at which period this portion of that record dates :—

“He sunt quatuor cause quibus sancta crux adoratur.

“Prima causa, qui in una die septem cruces adiit, vel septies unam crucem adorat, septem porte inferni clauduntur illi, et septem porte paradisi aperiuntur ei.

“Secunda causa est, si primum opus tuum ire sit ter ad crucem, omnes demones, si fuissent circa te, non potuissent nocere tibi.

“Tercia causa est, qui non declinat ad crucem, non recipit pro se passionem Christi, qui autem declinat, recipit eam, et liberabitur.

“Quarta causa est, quantum terre pergis ad crucem, quasi tantum de hereditate propria offers domino.”

I presume, also, it is scarcely necessary to state, that the custom of accompanying the carvings of the crucifixion, placed in conspicuous places, with an inscription conveying an invitation to pray for the soul's repose of some person departed, is of very early origin. The most beautiful examples of the class of monument under consideration, were the splendid and elaborately adorned Crosses raised in England, as a testimony of affectionate remembrance to Queen Eleanor, by her Royal husband, and one of which is said to have been erected at every locality where the funeral paused on its route towards the place of interment. But in Ireland, the fashion of putting up Way-side Crosses seems to have become quite a rage about the beginning of the seventeenth century, and not till then. In some of the Continental countries, the custom is still in full vogue, and amongst the primitive and highly interesting people of Lower Brittany, in particular, it is stated that their number is so great, that the traveller at every turn of the road is encountered by a mute invitation, thus forcibly conveyed, to offer up a prayer for some person or family departed. Mr. T. A. Trollope, in his “Summer in Brittany,” published in the year 1840, speaking of the neighbourhood of Tréguier, says :—

“The number of crucifixes erected by the road-side, and in every possible situation, where they might be supposed to attract notice, is, in this part of the country, and indeed throughout Lower Brittany, perfectly astonishing. There are very many of them modern, for the quantity destroyed in Brittany during the Revolution, is quite incredible. The extraordinary number of road-side crosses may be conceived from a fact recorded by M. Souvestre. During the Restoration, there was an idea of replacing all which had been destroyed in that terrible year, 1793. But the notion was abandoned, when it was found from accurate returns, that it would cost 1,500,000 francs to accomplish this in the single department of Finistère alone. They are rapidly being replaced, however, by the crucifixes and virgins, raised daily almost by the devotion of the richer peasants.

A Bas-Breton farmer's highest ambition is, to place an enormous granite crucifix by the road-side, with his name, and that of his wife, cut on the pedestal, together with a request to the passengers to pray for the repose of their souls. Frequently, the hard and careful savings of many parsimonious years, are devoted to this purpose by men who literally have barely food to eat."

Amongst us in Ireland, however, all the remains of Way-side Crosses which have come down to our day, appear to have been religious memorials of families of wealth and distinction, at the period to which they refer—such is, at all events, the case with respect to all those of the County of Kilkenny, which I have been enabled to discover.

In the square of the village of Freshford, is the graduated base of what is usually, but erroneously, supposed to be a Market Cross. It is in fact one of those monuments to which it is my present purpose to direct attention. Its original position was on the road-side between Freshford and Ballylarkan, near a back entrance to the demesne of Upper-Court; but the late Sir William Morres, caused it to be removed and re-erected in the village. Sir William was a man of well-known taste, and his object may have been the beautifying of the town—if so, his hopes were altogether fallacious, for the ingenuity of the Freshford folk having been ever since exercised in battering and defacing the inscription and armorial bearings, and even in mutilating the very base and steps of the structure, it there stands at this day, as striking a monument of Vandalism as ever outraged the feelings of a lover of the antique! I believe a single word or letter of the inscription cannot at present be found remaining; but about fifteen years since, enough was legible to inform the passer-by, that it invoked his prayers for the repose of the souls of Lucas Shee, and his wife, the Hon. Ellen Butler. The portions of the inscription then decipherable, were as follows:—

LUCÆ. SHEE. ARMIGERI.  
 NOBILIS. UXOR. \* \* \*  
 \* \* BUTLER. \* \* \*  
 MONUMENTUM. E \* \* \*  
 \* T. UTRIUSQUE. AN \*  
 \* \* ERNUM. PRECA \*  
 \* \* TE \* \* \* \*  
 \* \* \* \* \* \*

The family of O'Shee was of the old Milesian stock, but the first who made any conspicuous figure in Kilkenny, was Sir Richard Shee, Knight, who obtained from Bishop Thonery, in fee-farm, the property of Upper-Court, a manor belonging to the see of Ossory. Sir Richard died at his castle of Bonnetstown, August 10th, 1603, and laid an injunction, in his will, on his eldest son, Lucas, to appropriate a large portion of his property in building and endowing the Alms House in

Rose Inn Street, Kilkenny, still known as "Shee's Hospital," leaving his curse on any of his descendants who should ever attempt to alienate from the Institution, the provision set apart for its maintenance, which chiefly consisted of impropriate tithes. Lucas fully carried out the charitable designs of his parent, erected the present house, and procured certain ordinances from the Lord Deputy Chichester, and the Privy Council, A.D. 1608, laying down statutes and constitutions for the regulation of "the master, brethren, and sisters of the Hospital of Jesus Christ in Kilkenny;" and he further distinguished himself as a benefactor to the inhabitants at large of the city, when being elected their Mayor in 1613, (an honor, by the way, for which he seems to have had but little relish, as he paid a fine of 200 marks to the corporate exchequer, for at first refusing to serve the office), he thoroughly repaired the pavement of the town, which had been wholly neglected from the time it was first laid down, as stated in Clynns Annals, in the year 1334. This gentleman married Ellen, daughter of Edmond, second Viscount Mountgarret, and sister to the celebrated Chief of the Confederates. He died 27th July, 1622, and was buried in Saint Mary's Church, Kilkenny, but his widowed lady erected to his memory the present Cross of Freshford, which she placed on the road-side near the termination of that street of the village, still called from this circumstance, in Irish, *Bun-na-Croire* (*Bunn-na-Croise*), or "the Foot of the Cross." Beside the inscription alluded to, the structure was adorned with an escutcheon of the O'Shee arms, impaling those of the lordly house of Mountgarret, and some elaborate sculptures representing the emblems of the Passion. All these, however, as I have already stated, have vanished within the last twenty years, before the indefatigable scrapings and batterings of the Freshford Vandals.

It may be of interest to state here that Robert, the eldest son of Lucas Shee and Lady Ellen Butler, was one of the chief movers of the eventful outbreak of 1641, and the conspiracy, which afterwards grew into a mighty confederation, was originally held and plotted in his town-house, still existing in Coal-market, and from this circumstance generally, but erroneously, denominated "the Parliament House of Kilkenny." The assemblies of the Council of Confederate Catholics were held in the Castle of Kilkenny, as, no doubt, the ancient parliaments summoned to meet in that city also had been. Freshford, and other portions of Robert Shee's estates, were declared forfeited upon the success of Cromwell; and his son, Richard Shee, during the exile of Charles II., raised and carried an Irish regiment to Flanders, where, fighting in the Spanish service, it was nearly annihilated at the siege of Arras; but its leader returned into Ireland, and left a son, Edmund Shee, of Cloran, who contrived to earn the curse of his ancestor, Sir Richard, by appropriating to his own private uses, the funds left for supporting the O'Shee Hospital, and which have never since been restored. I shall, however, have to allude to this

charitable institution again, when noticing the Way-side Crosses of the City of Kilkenny.

At the road-side at *Daingion-Mor* (*Daington-Mor*), or “the Great Fortress;” but now called Danganmore, near the demesne of Castle-Morres, are two squared blocks of lime-stone, which are portions of the base of a Cross. One of them contains in its upper surface a square hole in which the shaft of the Cross, long since carried away and perhaps destroyed, formerly stood; and the other, which appears to have been the lower portion of the pedestal, exhibits an inscription in black letter, and which commences on one face of the square, and is carried over to another. The inscription, which I copied some years since, was as follows :—

*Orate pro animabus Richard. Comerford et Joannae St. Leger. Rich. obiit 5 Octo. A. 1624. Jo. obiit 3 Octo. 1622.*

*Richard—Comrf—Joanna.*

*Catherina Fennell q̄e fieri fecit 29 April. Anno domini 1636.*

This inscription has reference to a member of the family of Comerford, who were anciently of that importance in the County Kilkenny as to be styled Barons of Danganmore, though not of the rank of Peers. These titular lords were of English descent. A younger son of the house of Comerford in Staffordshire, having attended King John to Ireland, as a member of that Prince’s suite, he married a niece of Hugo de Lacy, and settled here. His descendants fixed their residence in the Liberty of Kilkenny, under the patronage of the Butler family, and long continued to fill the place of confidential agents in the County, to the Earls of Ormonde. There were several branches of the family, all of respectability and consideration, and the Comerfords of Inchy-Holohan, of Ballybur, and of Callan, are frequently mentioned in old documents as amongst the principal gentry of Kilkenny previous to the advent of Cromwell; but the Baron of Danganmore was always considered the head of the house. The personages in memory of whom the Way-side Cross under notice, was erected, were interred in the contiguous church of *Cill Rí* (*Cill Righ*), or “the Church of the King;” but now called *Kilree*, near Kells, and in ruins; and a handsome altar-tomb, richly ornamented with sculptured devices, there points out the place of their rest. The table of the tomb is adorned with a richly foliated and interlaced cross, and around the edge is the following inscription, in relief :—

*Hic Jacet dominus Ricardus Comerford quondam de Daingimor, qui obiit [ ] Et Domina Joanna St. Leger, uxor ejus, pia hospitalis et admodum in omnes misericors matrona, quae obiit 4 die Octob. 1622.*

From the circumstance of the date of Richard Comerford’s death being left uncut upon the tomb—a space being merely reserved for

supplying it subsequently—it would seem that this monument was put up at the decease of his lady, but in his own life-time—a common practice at that period.

I have long been engaged in an attempt to ascertain who the lady was, whose regard for the soul's rest of the Baron and his wife, prompted her to erect the Way-side Cross of Danganmore; and the Rev. James Graves has within a few days past communicated to me the contents of a document which throws some important light on the subject. It appears from the Records in the Evidence Chamber, Kilkenny Castle, that Catherine Comerford, alias Ffennell, relict of Richard Comerford, petitioned his Grace the Duke of Ormonde, Lord Lieutenant of Ireland, that—"whereas, after the death of her husband she was unexpectedly left in great arrears to his Grace, and nothing to pay them withal, her husband having supposed that all arrears were discharged on his last account at Dublin, with his Grace's Commissioners, upon delivering up the deeds of mortgages of Shortalstown, Danganmore, and Cluanmacshanboy,\* £100 sterling taken in annuity from Mr. Peter Shee, £100 sterling paid to Mr. James Bryan of the City of Kilkenny, and £100 upon Cluanmacshanboy"—she prayed that it might therefore please his Grace to "commiserate the unableness and low condition of his oratrix and the acceptance of the deeds, &c., aforesaid, and to discharge her from all arrears, and give her a lease of ye farme of Danganmore and Shortalstown for 21 years, for a considerable yearly rent, toward the better enabling and maintaining of his oratrix and the future subsistence of her children." Unfortunately, there is no date to this document, nor are we informed of the order made by the Duke on the lady's petition—this, however, we may safely conclude was favourable, as the descendants in the female line, and representatives of the old titular Barons of Danganmore (the heirs of the late Mr. John P. Ryan of King-street, Kilkenny), still hold the Danganmore property, under payment of a chieffy to the Marquis of Ormonde. The petition having been addressed to the Duke of Ormonde, as Lord Lieutenant of Ireland at the time, shows Catherine Ffennell living at so late a period in the seventeenth century, that she could not have been the second wife of the Richard Comerford to whose memory she erected the Cross, but she was, it would seem, his daughter-in-law, being married to his son, also named Richard.

The traditions of the peasantry of the locality assert the founder of the Cross of Danganmore to have been a celebrated lady whom they familiarly term "Katty Comerford," attributing to her such a masculine and termagant disposition, as ill accords with the humility and lowliness of her supplication to the Duke. A peasant who looked on with great interest whilst I was copying the inscription, declared to me that Katty

\* Cluanmacshanboy (in Irish, Cluan mac Seasáin buíde), signifies the Plain belonging to the sons of John the Swarthy, or Yellow-skinned.

was "a tremendous warrior," and entered into comparisons between her martial prowess and the warlike deeds of Margaret of Kildare, the famous Countess of Ormonde, popularly known as *Maingread Ghearoid* (Mairgead Ghearoid), Margaret Gerald, or Fitzgerald. He also said that she was always known to have ruled her husband and his house with a rod of iron—a statement which, if correct, would account for her having put her own name on the Cross, as its founder, omitting all mention of her spouse, although it was dedicated to his parents, and he might naturally be considered as the party chiefly interested in paying this tribute of filial piety and affection.

Another tradition remaining amongst the people at Danganmore, is that the Cross was long ago taken away from the base and carefully buried deep in the earth in the adjoining field, in a spot which they point out, with the view of protecting it from the fanatical rage of Cromwell's followers. It would be well worth while to test the truth of this tale by causing an examination to be made at the place referred to, for it is not long since the Cross of Finglass, in the County of Dublin, was disinterred by the rector of the parish, from a concealment in which it had lain for 200 years in the churchyard, the fact of its being there deposited having been only remembered in a tradition of the locality similar to that which lingers at Danganmore. I may also mention, that the person to whom the Cross at Danganmore is dedicated, is alluded to in several inquisitions *post mortem*, of the beginning of the seventeenth century, where he is styled "Richard Comerford, Fitz-Richard, of Danganmore," and he appears to have been nominated a trustee by Thomas, the tenth Earl of Ormonde, to some of the settlements of property made by that nobleman upon his heir, Sir Walter Butler. He was grandfather to the last chief of the great House of Desmond, his daughter having been married to John Fitzgerald, eldest brother to James the *Súgan* (*Sugan*) Earl, and his constant companion in rebellion. By this marriage was left one son, Gerald, who served in the Spanish King's and German Emperor's armies, and was always styled Count or Earl of Desmond, till his death, which took place in 1632.

In the square of Inistioge village, there is the base of an ancient Cross, set up rather recently, and placed in connection with some fantastical modern adjuncts, which give it a somewhat grotesque appearance. It is a portion of a Way-side Cross erected to one of the Fitzgerald family, who were titular Barons of Brownsford and Cluan, as Comerford was of Danganmore. This stone, after the destruction of the Cross, lay neglected near the river side, and though the manner in which it has been modernly adapted to the purpose of an ornamental appendage to the market square, is extremely incongruous, it is at least a fortunate circumstance that there was antiquarian taste enough left in the locality to cause any measure to be taken for its preservation. A portion of the shaft of the ancient Cross is converted into the support of a sun-dial in the garden of a gentleman residing in the village. On the east side of

the base is an escutcheon bearing these arms, *ermine, a saltire bordured, a crescent for difference*. The tincture of the Fitzgeralds' *saltire*, was *gules*; the *bordure* seems to have been peculiar to the Brownsford branch of the family, and its tincture I have yet to learn. The *crescent* is a mark of cadency, denoting a second son, but of what branch of the Desmond Geraldines it is difficult to determine. The north face of the stone exhibits a shield charged with the emblems of the Passion, and surmounted by a cock, crest-wise. The south side is blank; and on the west is the following inscription in Roman capitals:—

ORATE. PRO. ANIMABUS. DOMINI. DAVID. GERALDIN. DICTI. BARON.  
DE. BROWNSFOORD. OBIT. 14 APRILIS. AN. 1621. ET. JOANNE. MORRES.  
OBIIT. [ ]

The Fitzgeralds of Brownsford were a branch of the great Geraldine family, descending from Maurice the first Knight of Kerry, known by the sobriquet of *An Ríðire Dubh* (*An Ridire Dubh*), the Black Knight. At what period they first settled in this locality I have not yet ascertained, but Miles Fitzgerald, *alias* Baron, who was raised to the Episcopal Chair of Ossory in 1527, and who was the first of the Bishops of that Diocese who conformed to the Reformed doctrines, was one of this house, and was buried, as Ware states, in 1550, "amongst his ancestors," at the monastery of Inistioge, of which he had been the Prior. The person to whom the Cross was erected, succeeded his grandfather, Edmund Fitzgerald, in the possession of the property, which was very considerable, in the year 1584. It appears by an Inquisition, *Post Mortem* (Temp. Jac. I., No. 35), that his wife, Joan Morres, was alive on the 17th September, 1622, and it was therefore she who erected the Cross, leaving a blank to be filled up, after her decease, as to the date of her death—a duty of which, however, her descendants were negligent. The eldest son of this gentleman and lady, Edmund Fitzgerald, is on the roll of representatives who sat in the Supreme Council of the Confederate Catholics at Kilkenny; and his son Edward, the famous Harper, so fondly remembered in all the traditions of the peasantry of the locality, was returned to the Irish Parliament assembled by James II. after his abdication, as one of the representatives of the Borough of Inistioge. He was slain at the battle of Aughrim, to which he had led his tenantry and dependants equipped as a military company, to fight for the last monarch of the weak and ungrateful Stuart race. His property was forfeited for this act, and having been offered for sale by the crown, was purchased in the reign of Queen Anne, by Colonel Stephen Sweet, whose present representative, in the fifth descent, is the Right Hon. W. F. Tighe.

The next Way-side Cross to which I shall allude is one in some degree connected with the former. In the neighbourhood of the ruined religious edifice of Ballyneal, near New Ross, which was the ancient parish

church of Dysartmoon, lying half obscured amidst rubbish near a cottage door, is a base of a Cross of black marble. This monument formerly stood on a graduated pedestal on the road-side, about 180 yards south of the rising bank on which the church is situate. When or how it was removed thence I have been unable to ascertain ; but we are indebted to the Rev. Philip Moore, of Rosbercon, an able and zealous member of our Society, for causing it recently to be raised out of a mill-stream, from a depth of seven or eight feet, into which it was flung, covered over with other stones, and in danger of being lost for ever. From the arms carved upon one side of the stone, which are those of Frayne impaling Fitzgerald, and the initial letters at the base of the shield, R.F. and E.G., this cross evidently must be referred to Robert Frayne of Ballyreddy, who died in 1643, and his wife Eleanor, daughter of David Fitzgerald, Baron of Brownsford. The inscription is so battered as to be totally illegible, but the farmer near whose house the stone lies, and who appears to be a very intelligent man, declared that before the letters were thus defaced, the inscription was precisely similar to that on the family tomb of the Fraynes, in the adjoining old church of Ballyneal. There probably was some similitude, but that the inscriptions were in exactly the same words is very doubtful, for the first word on the base of the Cross was evidently "*Orate.*" The tomb in the old church is of black marble, and was one of those elaborately adorned mural monuments in fashion at the period. The following is the inscription, which is in incised Roman letters :—

### D. O. M.

SACRUM. AMORIS. MORTISQUE. MONUMENTUM. QUOD. GENEROSO.  
DOMINO. D. ROBERT. FRAYNE. VIRO. VERE. PIO. MUNIFICO. HOS-  
PITALI. EX. ANTIQUA. EQUITUM. DE. FRAYNE. FAMILIA. ORIUNDO.  
DOMINO. DE. BALLYREDY. BALLYKNOCK. &C. MARITO. SUO. CHARIS-  
SIMO. SIBI. LIBERIS. AC. POSTERIS. POSUIT. ELIANORA. GERALDINA.  
BARONIS. BROWNSFOORD. FILIA. OBIIT. ILLE. DIE. 17. MAII. 1643.  
DEFUNCTIS. BENE. PRECATE. VIATOR.

On a panel over the inscription is an escutcheon of arms precisely similar to those on the Cross, being the arms of Frayne and Fitzgerald impaled. The dexter side is, *party per fess, in chief three bees ; in base a sword or dagger, pale-wise, point upwards.* On the sinister side—*ermine, on a saltire bordured, five annulets.* The annulets are an addition which does not appear in the arms of this lady's father, on the Cross of Inistioge. An emblazonment of the arms of Frayne, as executed in the office of the Ulster King of Arms, in the beginning of the seventeenth century, for the then head of the house, is preserved by a lady, now resident in Dublin, a descendant of the family. A label on the back of the board on which the arms are painted, states "He beareth, azure three bees, in chief, or ; Secondly, Guls, a dagger proper,

pumel or, Crest, a Demmy Lyon rampant, or." The bees are said to have been assumed in their arms by this family, as they claimed descent from Charlemagne, whose cognizance, it is alleged, they were ; but we do not find such a bearing adopted by them earlier than the latter end of the sixteenth, or beginning of the seventeenth century. The seal of Patrick Fitz-Fulco de la Freygne, Knight, appended to a document dated in the 31st year of King Edward III., preserved in the Record Chamber, Kilkenny Castle, displays a shield thus charged—*Ermine, barry of four, a demy lion rampant, issuant* ; and we find precisely the same arms given for the De Fraynes of Kilkenny, on the authority of an old document in the possession of the Earl of Totness, A.D. 1627 [Harleian MSS., plut. LVIII., fol. 211]. The escutcheon on the monument in Ballyneal church, is surrounded by the peculiar scroll-work of the period, most elaborately sculptured ; and, like the shield on the Cross, at the dexter base are the letters R.F., and at the sinister E.G.

The location of the De Fraynes in the County of Kilkenny, was very ancient, and their name ranks foremost amongst our olden chivalry, taking only the second place to the Lord of the Palatinate, whose Seneschal or chief officer, *the De Frayne* usually was. This branch of the Fraynes appears to have obtained its property near Rosbercon by the marriage recorded by Clynne, the Annalist, to have taken place in the early part of the fourteenth century, between Geoffry de la Frayne, who was slain in a fight with the O'Mores, in 1333, and "Johanna Purcell, the heiress of Obargi"—that is Ibercon, the ancient name of the barony in which Ballyreddy and Ballyneal are situate. An old family pedigree, drawn up by John Drieenye, of Dublin, in 1714, for James Frayne, Esq., of Brownstown, grandson to the gentleman for whom the Cross was erected—and for a copy of which document I am indebted to the Rev. Mr. Moore—states, that at the death of Robert Frayne, in 1643, his lady caused his body "to be kept nine weeks before it was interred, attended daily by a multitude of Roman clergymen and others ; and during that time she built in the beautiful church of Dysartmoon, in said County, being part of her estate, a handsome vault, which she erected for her and her descendants, and wherein the said Robert was the first interred." This Robert Frayne left two sons, James and Thomas ; and the troubles consequent upon the civil wars of 1641 occurring during the period when the former occupied the dignity of representative of his family, he endangered his property by enrolling himself against the crown, and subsequently against the parliament ; however, the same old pedigree asserts, that he saved his possessions for a time, having been "courted by Oliver Cromwell as a husband for his nephew Colonel Asdell's daughter, which match was agreed upon, with this condition, that the said James Frayne was to continue in peaceable possession of his entire estate." But fortune, it appears, did not smile upon the bridal contract, for though, as the pedigree states, "the nup-

tial day was appointed—when the said James Frayne, Esq., was crossing the Ferry of Ross, in order to be married, one of his horses kicked a plank out of the cot, when he and all along with him were drowned, which stopped that alliance.” His brother, Thomas Frayne, succeeded him, and married Ellen, daughter of Edward Forristal, of Carrickcloney, a near relative of the Duke of Ormonde, through whose influence Frayne, “for his strict honour and great integrity, was employed in the office of High Sheriff of Kilkenny for three years successively, being a man much esteemed by the populace, who were then almost ungovernable.”

Subsequently the Fraynes, for their attachment to the House of Stuart, forfeited their patrimony after the struggle of 1691; and they have since, after long clinging to the locality of their ancient honor, been entirely removed from the neighbourhood, leaving no monument of their olden respectability and importance, except the tomb and much ill-used and defaced Cross of Ballyneal, and many very strange and curious traditions treasured up by the peasantry.

“Grace’s Cross,” situate near Bonnetstown, on the Tullaroan road, is a well-known landmark with road-contractors and surveyors; but, only that the name is retained, it would be difficult now to arrive at any conclusion as to the object for which the shattered fragments of the base yet existing, were originally intended. Fortunately, however, in this case a record of the appearance of the monument thirty years ago, has come down to us. An engraving of the portion of the structure then in existence, with the inscription so far as at the time legible, is given in the Statistical Account of Tullaroan Parish, published in 1819, in the third volume of “Mason’s Parochial Survey of Ireland.” The entire of the base was then in excellent preservation, and a fragment of the shaft of the Cross remained in its original position, the latter adorned with representations of angels, or winged figures, cut in bold relief; this shaft is now gone, and the base is broken in two or three pieces, but these fragments have been recently—by the care of some worthy superintendant of the public works, carried on in the “famine year” (1847), in cutting down a neighbouring hill—erected upon a foundation of masonry. This has been rather clumsily effected, but the *will* to preserve what is left of the monument, shown by this overseer, whoever he is, does him infinite credit.

On the west side of the pedestal an escutcheon of arms—*Gules, a lion rampant, per fess argent and or*, for Grace; impaling, *argent, on a chevron gules, five mullets or, between three pheons sable*, for Archer—may still be made out, though the words “**Edward Grace—Catarin Archer**,” which were inscribed under them, and legible in my memory, can now scarcely be deciphered. The following is the inscription on the south side, as given in the Statistical Account of Tullaroan, but not one letter of which, I believe, now remains, so battered and defaced have they been:—

cheift. is. death. remember. and. think. upon. this. cross. when.  
thou. dost. see. and. pray. for. them. that. build. this. cross.

On the east side were these words, following some others which had been defaced :—

12. of. au. \* \* \* 1619. \* \* \* catarin. archer. als. \* \* \*  
deceased. the. \* \* \* \* that. build. this. cross.

The only words decipherable on the north side, even in 1819, were ‘sacr \* \* \* \* monumentum.’ The tradition of the locality is that the Cross was erected to the memory of Edward Grace, a member of the Baron of Courtstown’s family, descended of the famous Raymond le Gros. This young man, it is said, was killed by a fall from his horse, two days after his marriage with Catherine Archer, a member of a respectable mercantile family of Kilkenny. The lady thus prematurely widowed, it is further stated, built this monument—some assert, to mark the site of the fatal accident which it was intended to commemorate ; whilst others allege it was there placed to indicate the distance to which the funeral train extended, the rear of the procession having stood on this spot whilst those in advance were committing the corpse to the earth in the family burial-place, St. Canice’s Cathedral.

The five monuments which I have here described are the only ones of which I am aware as at present existing in the County of Kilkenny, that can positively be classed under the head of “Way-side Crosses.” There are other Crosses, however, remaining in the County, upon the character of which it is not easy to decide. The fragments of two standing in the village of Tullaroan rather appear to have been originally put up as sepulchral monuments. The late Mr. Tighe, in his admirable Survey of the County of Kilkenny, states that a black marble base of a Cross, which stood in the main street of Thomastown, and which bore an inscription and escutcheons of arms, was barbarously destroyed in the year 1800. This may have been a Market Cross, but I fear all memory of the nature of the inscription, which alone could decide the question, is lost. There were also Crosses in Callan and Gowran—a portion of the base of the latter, but without any devices or inscriptions, yet remains—but these were probably Market, and not Way-side Crosses.

In the City of Kilkenny there were anciently many Crosses, as the names of places set out in old records, “Croker’s Cross,” “St. Leger’s Cross,” “Scaldcrow’s Cross,” &c., sufficiently indicate. At present, however, there are only remains of four existing. The first of these to which I shall call attention, brings me back again to the O’Shee family. In the Hospital, or Poor-House, founded by Sir Richard Shee, in Rose Inn Street, there is preserved a square stone, which was originally the base of a monumental Cross, but which has been modernly converted into a stoop for holding holy water, by sinking a hollow or basin in the centre, or rather by enlarging the cavity made previously to receive the shaft of the cross. On one of the four sides of this stone is a shield containing the arms of O’Shee—being *three swords in fess, the centre*

*sword pointing to the dexter side ; impaling those of Fagan—being ermine, a chevron, in chief three covered cups.*

On the three other sides is the following curious inscription :—

Christs.	picture.	whom.	depicted.	dost. see.	this. monu=
humble.	worshipp.	was.	ffor.	what.	ment. of. pieti. dame.
thow.	whicth.	by. the.	this.	picture.	shois.
same.	doest.	pass.	p.	ys.	God.
picture.	worshipp.	can.	be.	this.	beve.
not.	but.	him.	for.	with.	thy.
				harte	* * *
					Shée.
					Knights.
					dece
					ased.
					pray.
					for.
					him.

This appears to have allusion to the emblem of the crucifixion, by which the base was originally surmounted, but which has long been removed and lost. It was a frequent custom to have the effigy of the Saviour sculptured on such monuments, as if nailed to the cross. The beginning of the inscription was evidently intended to be in rhyme and metre, and it would all read thus, as far as it can be deciphered :—

Christ's picture humble worshipp thow,  
 Which by the same doest pass.  
 He picture worshipp not, but him  
 ffor whom depicted was.  
 For what this picture shoys ys God—  
 Itself noe God can be.  
 This beve hn with thy harte  
 \* \* \* dost see.

This monument of pieti Dame Margaret Fagan arected for her hus-  
 bande, Sir Richarde Shée, Knights, deceased. Pray for him.

From the application made through this inscription to the passers-by, it is evident that the Cross originally stood on the way-side, probably near the portion of the edifice facing towards St. Mary's church-yard, through which the thoroughfare now regularly walled off, and known as Mary's Lane, always existed—though not anciently thus severed from the cemetery, the back of the O'Shee Hospital being actually *in* the church-yard when it was founded. Margaret Fagan was the second wife of Sir Richard Shée; but on the achievements of arms, elaborately carved and ostentatiously gilded, on either front of the Hospital, the Fagan arms do not appear, and in the accompanying inscriptions allusion is only made to the Knight's first wife, Margaret Sherlock. As the Hospital was built, in accordance with the directions of Sir Richard's will, by his eldest son, Lucas Shée, it may be fairly concluded that that personage was the offspring of the first marriage, and that he only thought it necessary to include his own mother in the honour of being connected with this charitable foundation, to the exclusion of his step-mother's pretensions. The latter lady, however, probably felt this

indignity, and put up the Cross, the base of which is now under consideration, in order to assert her claim to be remembered in connexion with the Institution. If the feelings of Sir Richard Shee himself were consulted in the matter, it is not probable that he would have denied his second wife participation in the dignity allowed his first help-mate, as the following passage from his will sufficiently shows, perhaps, that there was no unkindly feeling between them :—

“I bequeath my soul to God, and my bodye to be buried in my said ffather’s buriall, in my Parish Church of our Ladye, in Kilkennye. Executors of this my last will and testament, I doe make, constitute and appoynte, my sonnes, Lucas Shee, Marcus Shee, and John Shee ; whom I doe appoynte to buylde a decent monument, of the vallue of 100 marks sterling over my said buriall. And a chaplen to be kept, &c., as formerly I advysed ; wishing if shee (his second wife, Margaret Fagan) shall soe allow thereof, that shee and I might be buried together in the new monument, soe to be buylded ; and my late deare wyfe, Margaret Sherlocke’s bodye to be brought from the other monument thither with us.”

The tomb was built accordingly for Sir Richard, and is still in existence, in St. Mary’s church-yard, bearing its proper inscription and blazoning of arms. It may not be beside the subject here to mention, that the original arms of the O’Shee family were simply, *per bend, indented, or and azure, two fleurs-de-lis counterchanged*. However, on the 7th August, 1582, Sir Richard Shee obtained a patent under the hand and seal of Robert Cook, Clarencieux King at Arms, entitling him and his descendants to bear eight coats quarterly—first and fifth, *per bend indented, or and azure, two fleurs-de-lis counterchanged* ; second, *gules, three swords fess-wise, the middlemost pointing to the dexter side, all proper* ; third, *sable, three pheons, argent* ; fourth, *three swords, two in saltire, pointing downwards, the third in pale pointing upwards, all proper* ; sixth, *argent, three bars gules, over all a bend sable* ; seventh, *per pale indented, or and gules* ; eighth and last, *argent, a chevron between three pheons sable*. The eight coats thus set out, and surmounted by the crest, *on a helmet, a swan rising proper*, appear sculptured on the front of the Hospital, in Rose Inn Street. On the back of the edifice, originally in the church-yard, but now in Mary’s Lane, there is another escutcheon, whereon the O’Shee achievement is reduced to six coats, but the arms of Sherlock—viz., *per pale argent and azure, two fleurs-de-lis counterchanged*—are impaled.

In the church-yard of St. Patrick’s, through which there always was, as at present, a right of passage and general thoroughfare, like that anciently existing in the cemetery of St. Mary’s, already referred to, the base of another Way-side Cross stands in its original position, and is well preserved. On the east side of this stone is an escutcheon of arms, *a saltier between four boars’ heads, coupéd, impaling, ermine, four annulets pale-wise, on the dexter side of the field* ; the crest, *on a helmet, a*

*hand erect, holding a sword.* At the dexter base of the shield are the initials E. P., and at the sinister base M. C. On the north side of the stone this inscription appears in raised Roman characters :—

ORATE PRO AN̄IA NOBILIMI D. D. EDMUNDI PURCELLI QUI OBIIT. 16  
AUG. A.D. 1625.

The name of “Pershale” appears on the roll of Battle Abbey, as amongst the Norman adventurers who came over with William the Conqueror. They settled in Oxfordshire, and amongst the notable manors of that County, Camden mentions “Heyford-Purcell, so named of the Purcells, or de Porcellis, ancient gentlemen, the old owners.” The first of the name who came to Ireland was the Knight who was Lieutenant of Strongbow’s army, according to Hanmer, and was slain by the people of Waterford. • In the thirteenth century, Sir Hugh Purcell married Beatrix, daughter of Theobald, first Butler of Ireland, and he is a subscribing witness to the Lord Theobald’s charter to his Burgesses of Gowran. He also sat in the Irish Parliament held by John Wogan, Lord Justice, preparatory to leading an army to assist the King in his Scottish war. Thus connected with the Butler family by the marriage referred to, we find the Purcells more modernly holding large property under the Earls of Ormonde. The Baron of Loughmoe, County of Tipperary—from whom the present Assistant Barrister of Kilkenny, Nicholas Purcell O’Gorman, Esq., is descended in the female line—was the head of the house; but there were no fewer than five respectable branches of the family located in the County of Kilkenny, viz., the Purcells of Ballyfoil, of Foulksrath, of Lismain, of Ballymartin, and of Clone, near Rathbeagh. The gentleman for whom the Cross was erected in St. Patrick’s cemetery, was Edward Purcell, of Ballyfoil, the ruins of whose castle still form a remarkable feature in one of the romantic glens of that name, which are so poetically described by Banim, in his novel of “Crohore of the Bill-hook.” From Inquisitions *post mortem*, taken in the October after his demise, it appears that he was the son of Philip Purcell of Ballyfoil, and Elizabeth Cantwell, *alias* Tobin; and he was married to Margaret Cantwell, who survived him, and was, probably, the erector of the Cross. They left a son Philip, who was aged eighteen at his father’s death, and subsequently wedded a daughter of Richard, third Viscount Mountgarret, the celebrated leader of the Confederate Catholics. Philip Purcell was also a member of the General Assembly, and was remarkable for the prudence of his suggestions, and the humanity of his conduct towards the Protestant inhabitants of Kilkenny. Amongst the depositions of the loyalists of the period, preserved in the Library of Trinity College, Dublin, honourable mention is made of this gentleman. William Parkinson, of Castlecomer, deposed that—

“So high was the insolence of these rebels grown, that the deponent had read a petition from one Richard Archdecne, Captain of the Irishtown

of Kilkenny, and the Aldermen of the City, directed to the Lord Mountgarret and his Council, desiring (among other things) that Philip Purcell of Ballyfoile, Esq., his Lordship's son-in-law, might be punished for relieving the Protestants. Also the titular Bishop of Cashel, Tirlogh Oge O'Neile, brother to the Arch-Rebel, Sir Phelim, and the Popish citizens of Kilkenny, petitioned the rest of the Council of Kilkenny, that all the English Protestants there should be put to death; whereunto Richard Lawless [ancestor to Lord Cloncurry], in excuse, answered that they were all robbed before, and he saw no cause that they should lose their lives. And at divers other times when it was pressed that the English should be put to death, the Lord Mountgarret, with his son Edmund, and his son-in-law, Purcell, by their strength, means, and persuasions, prevented it."

But, upright and humane as was the conduct of Purcell during those eventful troubles, it did not save his property from confiscation. His son and successor, Edward, was adjudged "nocent" by the Court of Claims, and his paternal estate, then valued at between £400 and £500 a year, but now worth as many thousands, was awarded as a prey to the Cromwellian soldiery. It fell to the lot of Tobias Cramer, ancestor of Sir Josiah Cramer Coghill, Bart., the present proprietor. Edward Purcell did not tamely submit to this cruel edict; but his resistance was vain and impotent. After he was dispossessed, he went with a party of men, armed with swords and pistols, to besiege and re-take the castle of Ballyfoile. He succeeded in breaking open the door, but was ultimately defeated, and placed in danger of suffering from the law; which at last he outraged so much, by intercepting Mr. Balthazer Cramer, son of Tobias, on the high road near the castle, and wounding him—he would have put a period to his existence but for a seasonable arrival of the family from the castle to his rescue—that Purcell was forced to fly the country and accept an office of small rank in the *gens-de-armes* in France, purchased for him by the Duke of Ormonde, who was his distant relative. [*Vide Carte's Life of Ormonde*].

The various branches of the Purcell family bore different coats of arms, though all blazoned the boar, or boars' heads, probably in allusion to the original name, de Porcellis. The coat of the Baron of Loughmoe exhibited—or, *a chevron compone, argent and sable, between three boars' heads, fess-wise, sable*; motto "*Turris fortis mihi Deus*." The escutcheon of Robert Purcell of Foulksrath (*cir.* A.D. 1580), sculptured on a tomb in the old church of Coolcraheen, gives us a plain *chevron*—the tincture is not supplied—*between three boars' heads, coupéd*; three mullets are placed above the chevron, probably for difference; crest, *on a helmet, a boar*; motto, "*Spes mea in Deo est*." Another of the Kilkenny families bore, *argent, three bars wavy gules*; over all, *on a bend argent, three boars' heads erased, azure*; crest, *issuing out of a ducal coronet, a wolf's head, erased*. Again, another branch merely blazoned, *gules, three boars' heads argent, coupéd*. The coat which comes nearest

to that sculptured on the Way-side Cross at St. Patrick's, is that of the Purcells of Ballymartin—for I have no where seen the arms of the Ballyfoil family blazoned, except on this stone, which does not supply the tinctures—viz., *argent, a saltire gules, between four boars' heads coupéd, sable, langued gules*; crest, *an arm armed, bent at the elbow, holding a sword, thereon a boar's head erased*. In cutting the crest upon the Cross, the sculptor, from want of sufficient room, was evidently compelled to shorten the arm, and omit the boar's head on the point of the sword—indeed the sword itself was necessarily somewhat shortened. The Cantwells of Kilkenny—a family of much consideration formerly—bore, *gules, four annulets or, a canton ermine*. However, the sculptor who attempted to impale this coat with that of Purcell, on the Cross, being evidently ignorant of heraldry, omitted the canton, placing the ermine spots belonging to it so as to make the field appear to be of that fur, and arranging the annulets rather incongruously. The earliest and most interesting blazoning of the Cantwell arms to be seen in Kilkenny County, is upon the shield borne by the magnificent cross-legged effigy of a Knight in chain-mail, and wearing a surcoat, in the old church of Kilfane. The arms are also similarly sculptured on a tomb of the sixteenth century, in the Cathedral of St. Canice, and on monuments of the Tipperary Cantwells, in Kilcooly Abbey.

There are remains of two other Way-side Crosses in the City of Kilkenny, which I have, as yet, found it impossible to trace to their erectors. The Butts' Cross is one of these, and the base of another similar monument lies near Green's-bridge, at the bottom of Brogue-maker's Hill, being used as a door-seat at a house there. There are faint traces of armorial bearings and inscriptions on both of these, sufficiently obvious to tell the character of the monuments, but so battered away as to be altogether undecipherable; and, unfortunately, tradition is silent with regard to them. The notion of Dr. Ledwich, that the first mentioned monument was placed to mark the site of the bow-butts used by the archers in other days, is quite untenable. The locality was, no doubt, termed "The Butts" in consequence of its being the field in which archery was practiced by the old inhabitants of Kilkenny; but the Cross was evidently a private family memorial, and was erected at a period subsequent to the general disuse of the bow as a weapon of warfare.

In conclusion, I will only remark, it is much to be regretted that all these interesting monuments, which, if preserved, would tend to throw so much light on ancient manners, customs, and family history, have been abused with such Vandal spirit. In no single instance, within the County or City of Kilkenny, has the cross even partially remained to the present day, and in most cases, even the more solid base has been subjected to a systematic abuse and violence, which is strangely contrasted with the veneration that the Irish peasantry might naturally be expected to be imbued with towards those relics which mark the ancient domi-

nance of the religion they generally profess. There are several splendid Sepulchral Crosses, of great antiquity and in good preservation, existing in the cemeteries attached to various old churches and abbeys through the district ; but they are monuments of a distinct class, and will require a chapter specially devoted to their description and illustration.

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## ATHCARNE WAY-SIDE CROSS.

BY RICHARD HITCHCOCK, ESQ.

[*Read at the Meeting of September 4th.*]

When I visited the County of Meath, in June last year, for the purpose of examining a supposed *Ogham* inscription, said to "stand in the centre of three roads, four miles beyond Curragha," I met with a Way-side Cross, of which I do not recollect having seen any description. It is probably one of those alluded to in the notice of Athcarne Castle, in that excellent publication, the *Dublin Penny Journal*, Vol. I., p. 218 ; but I cannot find it afterwards described. See also, *Lewis's Topographical Dictionary of Ireland*, article 'Duleek.\*' As Mr. Prim may wish to know something about this monument, I shall here insert the note which I took on the occasion :—

When the people heard that I felt so anxious to see stones with old letters or figures on them, they directed me to a stone near one of the gates of Annesbrook demesne, about two miles farther on, and little more than one mile south of the town of Duleek, where they said was a stone with a cross, and letters which "no man ever read," though many had tried. When the *cross* had been mentioned, I felt the more desirous to see this stone, and thought it possible I might be recompensed for my disappointment in the *Ogham* inscription, by a walk to it. But here also I was disappointed. The stone is merely a monument erected by a lady named Dowdall, in the year 1600, having, however, a cross and other sculpturing near the top. Below this, are the family arms, impaled, and over each half, the letters W. B., and J. D. The inscription, in the raised capitals of the time, runs down the front

\* Dr. Wilde, in his highly interesting work on the Boyne and Blackwater, second edition, notices other Way-side Crosses in the County of Meath, viz., Nevinstown, pp. 157-8 ; Baronstown, p. 170 ; and Duleek, pp. 277-8. The two latter were erected by ladies named Janet Dowdall, one of whom was wife to Oliver Plunket, the other to William Bathe—the latter being, apparently, the persons named in the Athcarne inscription printed on the other side. The castle of Athcarne was built in the year 1590 by this gentleman and lady, as appears by an inscription still existing there.

## ADDENDUM.

Page 229, after last line add—

Since the foregoing was in print I have been informed by the Rev. James Graves, that Ledwich has committed a twofold mistake in stating that the "*Sacri Lus*" was lost, and that the poems were composed by the young gentlemen of Kilkenny College. The volume in question is still to be found in Primate Marsh's Library, Class K. 3. Tab. 5. No. 9; and is entitled "*Sacri Lus* *In Vsum* Scholæ Kilkennensis. Dublinii: Typis Regiis, & Venum dantur apud Josephum Wilde. c1o locL. \* \* \*". The date is defective, having been partly cut away by the binder. The book is in small quarto, and is imperfect, ending at p. 64; it consists of Latin poetry in elegiac measure, chiefly on Scripture subjects. On the fly-leaf is written, in an old hand, "Daniel Mead, ex dono Geo. Pigott." On the title, "Mich. Jephson"; whose library was purchased by Primate Marsh.

## CORRIGENDA.

- p. 117, l. 8, for "Anglesea" read "Anglesea".
- p. 133, l. 27, for "these" read "those".
- p. 142, l. 34, for "of" read "of".
- p. 148, note, l. 1, after "Phœnician" dele „.
- p. 157, l. 17, for "*Muillend*" read "*Muilend*".
- ib., l. 24, for "*Maelodron*" read "*Maelodran*".
- p. 164, l. 11, for "*Muilenu*" read "*Muilenn*".
- p. 174, l. 35, for "connection" read "connexion".
- p. 177, l. 9, for "*barry of four*" read "*four barrulets*".
- p. 182, l. 27, for "Edward" read "Edmond".
- p. 187, l. 31, for "twenty-four" read "fourteen".
- p. 191, l. 27, after "of" insert "the".
- p. 192, l. 37, after "tenure" dele „.
- p. 193, ll. 44, 45, for "two trefoil-headed niches" read "a shallow canopy".
- p. 195, ll. 14, 22, for "Sugard" read "Ingard".
- p. 198, l. 8, for "acre" read "Loftus acre".
- ib., l. 18, for "Ballymagin" read "Ballymagir".
- p. 200, l. 9, after "rain" dele „.
- p. 213, l. 39, for "meta" read "metal".
- p. 216, l. 34, for "Vol. I." read "Vol. II".
- ib., l. 35, for "*luaned*" read "*luued*".
- p. 222, l. 15, for "magnificent" read "magnificent".
- p. 240, l. 39, after "brothers" dele „.
- p. 260, l. 32, for "of Nassau" read "daughter of the first Duke of Beaufort".